



THE CONVERTED CATHOLIC

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THEOLOGICAL SEMINARY
NEW YORK
THE NOTHINGNESS OF IMAGES

THE VATICAN WAR AGAINST
FRANCE

THE MEXICAN "APOSTOLIC
CHURCH"

APRIL, 1925

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THE CONVERTED CATHOLIC

An International Magazine

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*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome.*)

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Founded by Rev. James A. O'Connor, 1883.

EDITED BY ABSTIDE MALINVERN

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XLII

APRIL, 1925

No. 4

The annual subscription price of this Magazine is One Dollar a Year for Ministers and Theological Students of all Denominations, and Catholic Priests of all Communions.

Pastor Malinverni's Lectures

During the month of March Pastor Malinverni delivered two lectures in the Mission chapel, describing in detail his spiritual journey from Papalism to evangelical Christianity. One dealt with his intellectual change of thought and ideals, while the other set forth his spiritual regeneration.

Delay of March Issue

We much regret the delay in the despatch of our March issue. But just before the magazine was to be "run off" the press a fire broke out in the printing plant which dislocated the whole mechanical organization for several days, having to move to another building.

A Judge's Dictum

Canonical law, the dogmas of any religion or sect, cannot be recognized in the administration of the civil law, was the announcement made from the bench of the State Superior Court at Bridgeport, Conn., Friday afternoon by Judge L. J. Nickerson in the course of a divorce trial—Boston Tpt., February 28, 1925.

Kansas and the Ku Klux Klan

It will be remembered that William Allen White ran as an independent candidate for Governor last Fall for the express purpose of driving the Klan out of the State. The latest evidence of the reaction of his campaign has been that early in March the Senate passed a bill admitting the Klan to the State without a charter, which was only defeated in the House by a tie vote.

New Indiana School Bill

An Indianapolis dispatch in the "Tablet" (March 7) says that the Murden bill, requiring private and parochial schools to use the same text-books as public schools, had been passed by the House of Indiana State Legislature by a vote of 64 to 20. Fourteen members were absent when the voting took place.

An amendment was accepted before the vote, exempting such a school as Culver Military Academy, also members of the Northern Central Association of Colleges and Secondary Schools, which includes such institutions.

Tammany Helps Cathedral Fund

Members of the Society of Tammany, or Columbian Order, better known as Tammany Hall, announced that they would support the movement to complete the P. E. cathedral. The organization has appointed a fund-soliciting committee, made up of Robert L. Luce, formerly Justice of the Supreme Court; John R. Voorhis, Grand Sachem; Henry W. Unger, Daniel L. Ryan and Dr. Thomas R. Darlington, formerly Health Commissioner, recently chosen Father of the Council.

General Pershing Was Right

In an address recently delivered in Havana at the unveiling of a monument erected by the Cuban Government in honor of the Americans who perished on the U. S. S. "Maine," General Pershing said: "The task that presents itself to every American republic is not only to develop the untold resources of the new continent, but at the same time to prepare each individual for a wise participation in the government of which he is a part." The great purpose of Papalist parochial school education is to create a class of citizens whose highest aim is to "make the government of which he is a part" subservient to the domination of the Vatican; and whose lives, as individuals, shall be dominated by the alien ideals of an alien-minded priest. These are set forth in the Encyclical "Immortale Dei" of Pope Leo XIII.

"Charity" and Gambling

To many minds it seems odd that gambling should appear to form an essential element in the raising of money for philanthropic—not to say religious—purposes. The New York "Herald-Tribune" of March 12 said that what would have been the fourth Park Avenue street fair for aiding crippled children will not take place this year, chiefly because of the anti-gambling law. We are told that for "two years the fair was the largest philanthropic festival sponsored by social leaders. Thousands of dollars were taken in, a large share being from booths operated without regard for the provisions of the anti-gambling law. Lotteries and spinning wheels were considered among the most lucrative entertainments of the fair."

Which shows the difference between the Protestant attitude toward the law and that of the Pope's "American subjects." In Jersey City a legal officer of the city says that gambling is not gambling if it is for "charity," and so the lotteries and spinning wheels go on, and the supremacy of the Canon Law of an alien Church over that of the State of New Jersey is demonstrated in practice.

Never forget that the Roman Church is the most bigoted organization in the whole country. One good reason is that it is the only one that professes to be "the only true Church."

OF PAULIST "CONVERSIONS"

Nearly two pages of "America" (March 7) are given to an account of the work carried on by the Paulists of turning non-Catholics away from the spiritual and intellectual freedom of the Gospel and the Bible into the bondage of Papalism, and substituting for the guidance of the Holy Spirit that of the parish priest. It is curious reading and limits of space prevent discussing it at length. One paragraph contains some figures that are of interest as showing—within the limitations of all statistics of religious effort—the difference between the results of the Paulist apologists and evangelical teachers like D. L. Moody and Billy Sunday. Figures are given year by year from 1898 to 1925, and are somewhat odd, "Conversions" are given for "Catholic Missions" and "Non-Catholic Missions." The total number of Catholic "converts" is only 928, and of non-Catholic converts is 5,059, making the total of "converts" in 27 years, 6,000 in round numbers. After making due allowance for the differences in methods, size of audiences, etc., and without figures of the Moody services (taken alone) vivid contrast in visible results is most striking. Anybody acquainted with a Moody series of services would be much astonished if the figures of six months' effort were not in excess of the Paulist statistics for 27 years.

There are two vital reasons for the comparative failure of the Paulists. In the first place the aim is merely to "convert" the minds of men, and

not their hearts—to induce them to change belief in one set of propositions concerning religion to another set of doctrines. In the second, the purpose is not to bring people into contact with a living Christ, but to transfer them from one Church to another Church, from one man-made organization to another of the same kind. Moody told his hearers that salvation was obtained by a personal transaction between the individual and Christ Himself, while the best "salvation" the Paulists can offer is obtained through the Roman Church itself, which administers so-called "sacraments," these constituting channels of "grace" from God. The Paulists never told their hearers that Christ could transform their lives and deliver them from the guilt and power of sin. Moody did, and Billy Sunday does so still. Herein lies the contrast in the visible results.

"The present Romanist dogma of Papal Infallibility (made an article of faith as late as A. D. 1870), finds no countenance in the early Church or in the pages of history, and one of the Popes, Adrian VI, in A. D. 1522, expressly repudiated the idea. Pope Liberius, in the fourth century, accepted an Arian creed; Pope Zosimus, in the fifth vindicated Pelagius, Pope Vigilius, in the sixth, was condemned for disbelief by the Fifth General Council, Pope Honorius in the seventh, accepted the Monothelite heresy."

THE NOTHINGNESS OF IMAGES

"We know that an idol is nothing in the world, and that there is none other God but one." (I Cor. 8: 4).

Dr. S. Parkes Cadman is quoted in "The Jersey Journal," of Jersey City, N. J., January 21, 1925, as saying, in an address about "Imagination in Religion":

"Don't smile because a Roman Catholic kneels before an image, when fifty million Protestants kneel before nothing. For the Roman Catholic it symbolizes something, and his imagination is working. That is what makes for faith in religion."

If correctly quoted, Dr. S. P. Cadman evinces an ignorance of the Christian religion which no one would expect from a man of his standing. Too many Protestant ministers for the sake of popularity, so-called tolerance and broad-mindedness go so far as to express approval of Roman practices which are plainly condemned by the Word of God. Regardless of individuals and their reputation as speakers on important subjects, it is our plain duty to sound an alarm against such attempts to Romanize Protestants and Protestantism.

Dr. Cadman would do well to revise his ideas of what constitutes real Christianity, and to study more closely the real significance of certain passages of the Bible.

The Scriptures very plainly teach that any sort of worship paid to statues and images is pure and simple idolatry, than which there is no greater sin in the sight of God.

From Exodus to Revelations idolatry, or the worship of images, has been condemned with the most vigorous and terrible denunciations. It is strange that so well informed a man as Dr. Cadman does not know that "faith" in the Evangelical sense is not the product of imagination. Faith and imagination are widely different things. Faith is itself the substance of things hoped for, and the evidence of things not seen. The contrast between imagination and faith will be evident if we substitute the word "imagination" for the word faith in a few passages of St. Paul's writings, as follows: "We have access by imagination." "We walk by imagination." "I live by the imagination of the Son of God." "Through imagination inherit the promises."

However complacently Dr. Cadman may view the Roman Catholic practise of "kneeling before an image," the writer (who was born and brought up in that Church), now one of the fifty million Protestants he mentions, resents the suggestion that when he kneels down before God and worships Him "in spirit and in truth" he does so "before nothing." And his indictment against the Protestants of this country is, in the opinion of the writer, insulting. If it be suggested that Dr. Cadman referred only to the alleged fifty millions of our population who have no church affiliations, then "Protestants" was a mischievous word to use.

If the Doctor really admires the Roman Church, thus associating himself with those who work and believe through

the power of imagination, why does he not himself kneel before images and statues, which would, apparently, in his estimation facilitate his approach to God?

The fact is that all through the Bible we are told that idolatry or worshipping of images is a sin which displeases God most intensely. The Christianity of Jesus and the Apostles, as also of the Christians of the first centuries, knew nothing about this use of the imagination in bowing down to a statue or image.

Curiously enough the great mind of Paul who knew better the spirit of Christianity is found in an irreducible contrast with that of Dr. Cadman. Dr. Cadman says that "the idol symbolizes something." Paul, instead, assures us that "the idol is nothing." I prefer the words of Paul. To every true Christian every act of worshipping before created things, persons or objects made by the hands of men is idolatry. "For we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device."

If it is true, as Roman controversialists often allege, that no more is intended by their use of images than the commemoration of Christ, the Blessed Virgin and the Saints, or even the loving use of portraits of dear friends and kindred, than this practise, however dangerously misleading it may have been originally, might be considered by some as free from any just charge of idolatry.

But this is not true. And the proofs to the contrary are to be found not in some remote and barbarous heathen

country, but in Rome itself, the very center of Roman Catholicism. Thus at the Church of Sta. Maria del Divino Amore, near the Piazza Borghese, there is a yearly festival, not in honor of the saint, but in honor of the "sacred image" there preserved. In the Church of St. Agostino there is an alleged miraculous image of the Virgin Mary and Child to which Pope Pius VII attached an indulgence of 100 days for every one devoutly kissing its feet. The Bambino, or image of the infant Saviour, in the Church of Ara Coeli is regarded as a wonder-worker of exceptional efficacy. Now, when a special picture or image is no longer regarded as a mere historical memorial, or as a symbol (of exact value for that purpose as every other representing the same person), but as endowed with supernatural powers, and to be reverenced accordingly, that is idolatry in the most literal sense.

Even the African and Asiatic heathen themselves, however brutally degraded, do not believe their idols themselves to be sentient and divine, but merely attribute to them exactly the same powers which the Roman authorities publicly and officially ascribe to these and many other so-called miraculous images. And so we come to superstition like that of Louis XI who prayed to images of the Virgin of Embrun and the Virgin of Clery as two distinct and, to some extent, rival persons. This kind of competition we have seen revived in our own day between the Virgins (or images) of Lourdes and of La Salette where acute jealousy exists between the custodians of the rival sanctuaries. "It is all up with Our Lady of La Salette,"

complained a French partisan of that shrine not long ago, in language whose very coarseness is instructive: "Our Lady of Lourdes has cut her out." This, in the writer's opinion, is a very good and profitable work of "imagination," and we humbly beg to submit it to the fine judgment of anyone who shares Dr. Cadman's views.

Cardinal Wiseman, who was considered as one of the best lecturers on the Catholic Church (Lect. XIII) denies that any real worship is paid to images. But neither he nor any other Roman Catholic apologist can deny the following quotations from the greatest of all Roman theological works, the "Summa" of St. Thomas Aquinas, to which Pope Leo XIII in his Encyclical "Aeterni Patris" has ordered the teaching of the schools of religious philosophy to be strictly conformed. Thomas Aquinas **therein says:** "The same reverence should be displayed towards an image of Christ as towards Christ Himself, and seeing that Christ is adored with the adoration of *latria* (i. e. supreme religious worship) it follows that His image is to be adored with the adoration of *latria*." (Summa III, XXIII, 3).

"The Cross is to be adored with the same adoration as Christ." (Summa III, XXV, 4).

"The images of Saints ought to be adored with a certain inferior adoration of *dulia* like the Saints themselves whom they represent. (Summa II, XCIV).

The adoration of the Cross by priests and people on Good Friday is performed each year according to the direction of the Roman Catholic Missale.

All this idolatrous worship comes un-

der the ban of the Old Testament Prophet: "What profiteth the graven image, or the molten image, and a teacher of lies, that the maker of his work trusteth therein to make dumb idols?" (Habakkuk II: 19).

The Roman Church claims at all times the support of the early Fathers of the Church for every one of her practises and doctrines. Let us hear them on image worship.

St. Irenaeus (A. D. 120-190) mentions the use of images of Christ, with religious worship done to them, "as a peculiarity of the Capocratian heretics, distinguishing them from Christians." (Adv. Haer. 1-250).

Minucius Felix (A. D. 220) says: "Crosses we neither worship nor wish for. You heathen who conserve the wooden gods do worship wooden crosses." (Octavius, XXIX).

Origen (A. D. 230): "We say that those are most untaught who are not ashamed to address lifeless objects . . . and though they may say these objects are not their gods, but imitations and symbols of real ones, nevertheless, they are untaught and slavish and ignorant who imagine that the hands of low mechanics can fashion likeness of Divinity; for we assert that the very lowest among us Christians have been set free from this ignorance and want of knowledge." (Con. Cels. VI, 14).

Lactantius (A. D. 300): "It is indisputable that wherever there is an image, there is no religion . . . there is no religion in images, but a mimicry of religion." (Div. Inst. II: 19).

Eusebius (A. D. 338): "It is no wonder that those among the Gentiles, who

were benefited by the Saviour, made these things. We have heard of the likeness of Paul and Peter and of Christ Himself, preserved in pictures, the ancients being naturally wont to honor them in this way, according to the heathen customs . . . prevailing among them." (*Hist. Eu.* VII: 18).

St. Epiphanius (A. D. 370) in a letter preserved in the St. Jerome's translation tells how he found a painting of Christ in a church and tore it up as "contrary to the authority of the Scriptures, and contrary to our religion." (*St. Hier. Ep.* 51).

St. Ambrose (A. D. 370), speaking of an ably drafted petition on behalf of the pagan religion, which had been presented to the Emperor Valentinian, says: "Ponder, I pray you and examine the Gentile sect. They utter beautiful and imposing sentiments, but defend what is devoid of truth. They talk about God, they worship an image." (*Epist. XVIII—ad Valentinianum*).

And last, St. Augustine, who anticipated the specious arguments of the Council of Trent (Session XXV) and the apologetic arguments used by modern defenders of the heathen practises still flourishing in the Roman Catholic Church, and upheld in our day by a Protestant lecturer. Here are the words of the great Augustine: "Confounded be all they that serve graven images, that boast themselves of idols. But some disputant, who thinks himself learned, comes forward and says: 'I do not worship a stone, nor that image which is without feeling: for it is not possible that your prophets should have known that they have eyes and see not,

and I be ignorant that the image in question has no soul and sees not with its eyes, nor hears with its ears. I do not worship that; but I bow down before what I see, and serve Him whom I do not see.' Who is he? 'Some invisible power,' he replies, 'which presides over that image.' By giving this sort of explanation they think themselves very clever, as not worshippers of idols." (*Enarr. in Ps. XCVI: 11*).

Rev. Dr. Cadman and other misguided leaders might think themselves very clever, but they cannot escape the light of the Word: "God is a Spirit and they that worship Him must worship Him in spirit and in truth. The Father seeketh such to worship Him."

The use of any image or statue or picture as an aid to faith not only tends to create superstition, but also results in the moral debasement of the worshipper, as well as the blunting of the spiritual sense which alone can lead to worship acceptable to God. The inspired Psalmist, who wrote from personal observation, put the case of image worship thus: "They that make them are like unto them; so is every one that trusteth in them." A. M.

THE BIBLE IN CANADA

At the annual meeting of the Upper Canada Bible Society it was recently stated that translations of the Scriptures into thirty-nine different languages had been made for the use of the population of Canada alone, and that 147,308 copies of the Bible had been sent out by the society.

THE PAPAL WAR ON THE FRENCH GOVERNMENT

For a month past the papers have had accounts of public demonstrations organized by the priests of Rome expressing defiance of the Government in regard to the law passed in 1901, which resulted in the expulsion of many monks and nuns, and the Associations Bill passed in 1905, creating virtual separation of Church and State.

The two cardinal points of the law affecting the religious orders were: first, the declaration that all religious associations must submit to the general laws of the Republic and obey the regulations laid down for the formation of all corporate societies; and second, all religious institutions must submit to the inspection, approval and control of the Bishop in whose diocese they were established, and no religious association that professed obedience to a superior residing outside France would be authorized to remain in the country.

The attitude of the Roman hierarchy has been one of open defiance of the laws in question and determination to violate them. Advantage is taken of the military record of many priests and members of the religious orders to demand the virtual abrogation of the law in their favor. Probably because such a course would be futile no effort seems to have been made to obtain a repeal of these enactments. There are, however, being formed all over the country organizations of Catholics, the power of which will doubtless be felt in the next election. Of course, if the

Pope's "subjects" can and will get the laws changed according to the national constitution no objection could be made. But the present attitude is like that adopted here in regard to the Eighteenth Amendment —open violation, flouting and contempt.

On March 11th, the Senate, by a tie vote, prevented the suppression of the Vatican Embassy for the time being.

In *THE CONVERTED CATHOLIC*, October, 1901, is an article written from Paris by a staunch friend of Christ's Mission who then occupied an important position in Paris journalism. In view of the number of members of religious orders now in this country, a paragraph concerning this second point is worth noting on the part of those who look upon monks and nuns as merely religious folks who belong to what a Presbyterian paper referred to not long ago as one of the "great Communions of the Christian Church!"

Mr. Beaumont wrote: "But the second provision of the new law excites still greater fear among the religious orders and reveals the true nature of their organization. What should be more in accord with their religious sentiments than to submit to the bishops of the diocese in which they live? If their faith is the same as that of the Bishop, if they believe in all the sacraments, ceremonies and circumstances of the Catholic worship, why not live on a fraternal footing with the bishops and the other

priests in the diocese? The answer is plain. The monks have, since the establishment of the Jesuits, become the creatures of Rome, the special proteges and instruments of the Popes, and the latter have often relied more on the monks to uphold their authority in different countries of the world than the bishops. The religious orders thus form a fanatical phalanx of supporters of the Pope in the four quarters of the world; they acted as spies upon the bishops and secular clergy, and Rome in return showered favors, privileges and exemptions on the monks, whose superiors became more powerful than the bishops.

The text of the Associations Bill of 1905 occupies about twelve pages of *THE CONVERTED CATHOLIC*, in Vol. XXII, and provides complete liberty of conscience for every citizen, and liberty of worship, subject to certain restrictions in the interest of public order. Liberty of conscience is one of the objects of condemnation by Pope Leo XIII in the Encyclical "Immortale Dei" (1885). The Roman hierarchy very naturally desires its application to Alsace and Lorraine to be delayed as long as possible.

A Paris cable to the New York "Times" (March 14th) said that in protest against the action of the Government instituting interdenominational schools at Colmar, Alsace, in which no religious teaching will be permitted and in which Catholic, Protestant and Jewish children will receive secular education alike, Archbishop Ruch of Alsace has ordered a

three-days' strike by all school children, beginning Monday.

To this the Government has replied it is in the interest of the liberty of all religions that it is seeking to provide education which will not be in any way limited to children of any particular creed.

Word also came to the same paper from Strasbourg that the parents addressed by the Archbishop will lay themselves open to legal prosecution if they obey his command.

In his circular to the Mayors, Prefect Borromee says: "I invite you to draw the attention of parents to the illegal character of the action demanded of them, which, should they obey, exposes them to all the consequences laid down by the law of April 18, 1871." This law provides for a fine and a jail sentence for parents keeping their children away from school.

THE MEXICAN CATHOLIC CHURCH

According to the Philadelphia "Public Ledger," February 25th, Ash Wednesday was celebrated in Mexico City in La Soledad Church by the new Mexican Apostolic Church. The Patriarch, Joaquin Perez, celebrated two masses. The services were held under the protection of the police and fire departments. Patriarch Perez said, in explanation of the aims and methods of the Church: "Our desire is to maintain a Catholic Church preserving all the ritual and beliefs intact, but entirely independent of

Rome. Masses, baptisms, marriages, funerals, ceremonies and rites will be pronounced in the Spanish language, that all hearers may understand exactly what is said. We believe worshippers would do reverence to God intelligently in comprehending exactly what was being done."

It is reported the new church is allied with the Mexican Federation of Labor, receiving financial and moral aid from that organization. The despatch added: "The new church will permit priests to marry."

A later despatch said that the Roman Archbishop Mora del Rio had issued a pastoral prohibiting Catholics from attending the services of the Mexican Apostolic Church, in which he warned such worshippers that they would be guilty of heresy and be subject to excommunication.

It would appear, however, that there was some irregularity in connection with the securing possession of the church building mentioned because on March 14th a despatch said that it had been closed by President Calles, who is quoted as having said that Patriarch Perez and his followers had broken the constitution by taking national property under the keeping of the Roman Catholic Church without fulfilling the requirements of the law. On the other hand, the President found the Roman Catholic clergy had declared themselves in open rebellion against the constitution, "despising the authorities through their most prominent spokesman."

A 21-YEAR-OLD PROPHECY

In THE CONVERTED CATHOLIC for October, 1901, Mr. A. Beaumont, of Paris, who had formerly belonged to one of the Catholic religious orders, wrote this prediction: "The citizens of the United States have too vague a notion of the interior policy and secret aims pursued by the religious orders of the Catholic Church. They allow them freely to establish themselves, to receive recruits and to lay the foundations of their future power. But some day it will be seen that the citizens of our free country have been wrong in permitting the monks thus quietly to establish themselves. Where they least expect it they will find that the monks hold under their control the votes of 5,000,000 or 10,000,000 people, that they have become a political power of respectable proportions and that they make the Catholic Bishops and priests march according to the orders from Rome."

When one remembers the majority vote cast in the last two Presidential elections, and the number of even registered voters who did not vote, one is tempted to wonder whether this prophecy has not already been fulfilled.

A good deal is being said and written just now about Indulgences. If you send 10 cents to the office you can get a copy (while they last) of the booklet "Tetzel Redivivus," containing facsimiles of three Spanish examples dated 1899, each of which has the price printed on its face.

VICTORIES OF AMERICAN IDEALISM

In these days when such vigorous warfare against the civil and religious liberties of the American people is being carried on by the organized forces of Italian autocracy on the one hand, and of Russian anarchism on the other, it is rather heartening to read this book. Even those who become impatient with the long continued somnolence of American Protestantism may derive some comfort from the fact that similar conditions have existed before in regard to other important matters affecting the welfare of the nation. And in respect of all those that have been successfully dealt with, the records show that when action was finally taken, the particular ideal triumphed.

"The History of American Idealism" by Gustavus Myers, presents an aspect of the history of this nation that will strike most of its readers, if not all, as entirely new. The author shows, by indubitable proofs, that our history has been one of "exceptional and distinguished idealism," and our stand at the opium conference at Geneva is only the last of a long series of what may well be termed "revolutionary" innovations in various spheres of national action, many of which have produced reactions in many, if not all parts of the world.

The preface and the first thirty pages are of the most direct interest to the friends of Christ's Mission and its work. The first chapter deals with religious liberty, and a detailed history of the long struggle to enforce that ideal, much of which will be news to

the average reader. The Roman Church is not mentioned at all, though "Catholics" of course are. A passing reference to the Ku Klux Klan suggests that the author does not even now perceive that Papalism constitutes any menace to the nation.

On page 18 we learn that it was Roger Williams who first preached the "new ideas," considered very startling in his period, which in the end prevailed as the foundation for the American institution of religious liberty. No reference is made to Lord Baltimore, and the only reference to Maryland is to quote part of a law passed in 1649, preceded by this statement: "First controlled by Catholics, then by a division of power between Catholics and Protestants, and finally by Protestants, Maryland presented a curious mixture of toleration and persecution."

Chapters VI, VII, and VIII (pp. 85-124) afford profitable reading to those interested in the question of education and the war of the agents of the Vatican on any plan likely to lessen the effectiveness of their efforts to educate children to be vassals of "our Lord the Pope" rather than American citizens free to read and think and study for themselves without any priestly interference. The value of the book is enhanced by names of persons and places and dates throughout, so that it really becomes a valuable source of citation for scholars and historians.

Thirty pages are given to the history of slavery—probably the best

summary of that phase of our national history within that space.

The last 130 pages deal with the beneficent work and influence of the American people on other lands—more particularly from 1898 to to-day.

Concerning Cuba we read (p. 228): "Slaves in Cuba gradually won their freedom, but the people were still subject to Spain's unenlightened, arbitrary rule, verging upon the medieval. There was no freedom of speech, press or religion. The masses were denied public school education, ecclesiasticism dominated. Cubans had no security of life or property. The judiciary were the instruments of the military authorities. Trials by military tribunals were at the will of the Captain-General. All of Cuba's principal industries were hampered by excessive imposts, and in every conceivable way commerce with every other country but Spain was crippled."

The chapters dealing with the Great War and with immigration show a thorough understanding of the matters described, and again the author displays his talent for packing an immense amount of important information into small compass.

And the last sentence read thus: "As an idealist nation, America has proved that history is still in an incipient stage. The American people have provided the surprise of ages in writing an unprecedented species of history and they will write more. The most lavish dreamer cannot vision the future possibilities embodied in this invincible idealism."

A CATHOLIC'S PROPER PLACE

In "America" of March 7, is a rejoinder to a previous correspondent of the Jesuit organ, who had directed attention to the need for Catholic lay leadership. One paragraph reads:

"But is Catholic leadership among the laity really desired by our clergy? If so, there are few evidences of it apparent to the interested observer. Leaders in any line or cause are born, not made. Their development can be fostered to some extent, but the clergy of our Faith have always seemed to the writer committed to the policy of repression, if not suppression. The Catholic layman is too often made to feel that he is appreciated merely as a hewer of wood and a drawer of water in the temporal activities of his religion. It is for him to put up the dollars with no voice in the question of expenditures. This attitude of the clergy does not conduce to the evolution of leaders among the laity."

One good reason for the priestly attitude, if the correspondent is right, is, that in order to qualify for lay leadership in a religious cause, there must be a more or less thorough knowledge of the subject—to say nothing of a personal experience of the benefits of the cult. Many Catholics are unable to answer satisfactorily even a simple question on church doctrine, beyond saying that it is the Church that says it. And the disadvantage, of setting forth the practical benefits of a cult that sends its most faithful and pious adherents to purgatory after a lifetime of piety are obvious to anybody.

"THE NEW BARBARIANS"

This book may be regarded almost as a sort of appendix or continuation of Gino Speranza's articles in "The World's Work," the first of which appeared in the issue for November, 1924, and all of which are well worth reading, even over again.

In one respect it would seem that Mr. Speranza's vision was clearer than that of Prof. Abbott, for he formed at least something like an accurate idea as to the important part of the Roman politico-ecclesiastical machine in the creation of this pressing problem. While "The New Barbarians" describes in considerable detail many of the alien ideas and the agents endeavoring to destroy the liberties of this nation, he nowhere discloses any understanding on his part that they represent reaction from either Eastern or Western Catholicism or Orthodox Judaism. Bolshevism and similar cults from Southeastern Europe are the result of the spiritual bankruptcy of the Eastern Catholic Church, just as similar teachings are put forth by persons who have proved that the yoke of Rome is not the yoke of Jesus Christ, and that the religious teaching embodied in the Creed of Pope Pius IV is of little practical value in this life, and promises nothing much for the next except an undetermined period in "Purgatory," the sufferings of which are little less than those of Hell, and form the lot of the most pious Catholics as well as of Popes and Cardinals whose piety was not sufficiently conspicuous to attract

any attention from the general public.

In one word can be summed up all the differences between the nations of Northern Europe and those of the Southern and Southeastern lands, as also between America north of the Rio Grande, and all the territory between that river and Cape Horn, and that word is PRIESTCRAFT. The personal character of King Henry VIII was far from being above reproach—though his morals were quite as good as those of the Emperor Charles V and King Francis I. And the lives of all three would compare favorably with that of Pope Leo X. Still even four blacks do not make a white. But the English King did three good things for which the whole world—not excluding the United States—is greatly indebted to him. First, he commenced the delivery of England from priestcraft. Second, he was the first English King to make his country count in the politics of the continental lands. And after he broke with Rome, this influence became a factor which the Papacy was compelled to take into account; and third, he ordered the installation of a copy of the Bible in every church, where all could read it. In these acts of his lies the real cause of the bitterness and hatred and calumny with which he is assailed in the Papal propaganda sheets to-day. In Northern Europe for 400 years the Bible has been read by the people. In Southern and Southeastern Europe and in the Roman Catholic colonies in our cities, it is virtually an unknown book. Only a year or

two ago, Benzinger Bros., the great publishing house on Barclay Street, New York, told the writer that they had not a Polish Bible in stock (though there are tens of thousands of Poles in Brooklyn). Further, they did not know any house in all this land where one could be obtained, though they offered to send to Poland for one.

Prof. Abbott's book contains much new and valuable information as to the nature of many of the doctrines of would-be destroyers of our political and social fabric, much of which will be new to the average reader. But nowhere do we find any reference to the intimate connection that really exists between the Bible and the fundamentals of real "Americanism." This is to be regretted. One thing, however, may be said. Friends of Christ's Mission will be glad that there is at least one institution in the country that exists to introduce the victims of centuries of priestcraft to the Divine source of all spiritual light and liberty and thereby render the country signal service in aiding the solution of problems created by "The New Barbarians."

You can get a line on how the Vatican regards efforts put forth within the Church to keep French Catholics from atheism and infidelity by getting "How Pope Pius X Crushed the French Sillon." Ten cents, from our office.

BRIEFS

Mexican State's Estimate of Priests

A dispatch from Mexico City to the New York "American," Feb. 19, said that the State of Tobasco had decided to limit the number of priests authorized to hold services, and that the Governor would allow one for each 30,000 people. The priests must be of Mexican nationality.

Argentina Rejects Boneo Application

A Buenos Aires despatch to the Boston "Christian Science Monitor," Feb. 18, said: "In consequence of the Supreme Court's denial of the right of Mgr. Boneo to act as apostolic administrator of the archdiocese of Buenos Aires, the Government has issued a decree rejecting his application to be permitted to do so. He is ordered by the decree to return the documents accrediting his appointment.

A Queer Collection of "Saints"

On Feb. 17 the question of "saints" was up before the House of Clergy of the Church of Assembly (Anglican) at Westminster from which it appeared that the following medley of names has been put forward. It seems odd that the first name on the list should have been that of John Wesley. He was followed by John Keble, Florence Nightingale, John Wycliffe, Archbishop Laud, Tertullian, Archbishop Parker, Catherine of Siena, Archbishop Cranmer, King Charles I and King Henry VI.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York. Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

THE "OH" AND "AH" SORT OF RELIGION

In the "New York Times," Feb. 20, Canon Dwelly, of the new Liverpool Cathedral in England, is quoted as saying:

Thank God, we have got rid of the "Oh" and "Ah" religion—the "Oh, if you will repent!" "Oh, if you will see the light!" "Ah, you will be saved!" sort of thing.

If the Canon's words were true, there would be little hope for the continuance of spiritual life in the land. For it is only by the Gospel of Jesus Christ that there is any hope either for the individual or the community.

"Jesus came into Galilee, preaching the Gospel of the Kingdom of God . . . and saying . . . repent and believe the Gospel."—Mark 1, 14, 15. (Douay Bible—the only place in the writer's copy in which "metanoeite" is not rendered "do penance.")

No, I say to you: but unless you shall do penance [“repent,” King James Version] you shall all likewise perish.—Luke xiii, 5.

Papini, who in his "Life of Christ" displays deep hatred of Protestants and of Protestantism, says, on page 73: "It is true Jesus added 'repent,' but the old word has been distorted from its true and magnificent meaning. The word of Mark, 'metanoeite,' should not be translated 'repent'; 'metanoia' means rather the changing of the mind, the transformation of the soul. Metamorphosis is a change of form; 'metanoia' a changing of the spirit. It ought rather to be 'conversion,' that is, the renewing of the inner life of man."

Jesus also said:

I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life.—John viii, 12.

But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues who hath called you out of darkness into his marvellous light; who in time past were not a people, but are now the people of God. Who had not obtained mercy, but now have obtained mercy.—I Peter ii, 9, 10.

As the Canon thanks God that "we have got rid" of the "religion" that calls upon men to "repent" of their sins, as a step to passing out of "darkness" into God's "marvellous light," it is not easy to suppose that he teaches the things in which our Lord told His apostles to instruct all nations.

The fact, however, remains that the Gospel message of hope to all sin-blighted humanity is as effective as ever in leading men out of "darkness" into "light": also the first step in that change of personal experience is "repenting"—not doing

penance, but definitely turning away from sin, with full determination not to repeat that particular offense. Thus a thief who really repents, steals no more. But if he be a Catholic, the fact that he confesses the fact and receives absolution and duly performs a prescribed penance, in no way delivers him from that sin, or even starts him on the way to salvation from it.

It is equally true that this "Oh" and "Ah" kind of religion is producing more startling results in the way of the transformation of the life than all the merely intellectual teaching of religion of to-day.

The most pious Catholic living knows perfectly well that all the penances he has performed during his lifetime put together have not effected any real change in his character or given him any new power to enable him to lead a righteous life. But if he will go to any of the "missions" which offer to their hearers nothing but the sort of religion condemned by the Anglican Canon, he will hear testimonies to the mighty power of Christ to transform the lives of victims of sin, drugs and drink and other things, so that they now love the things they formerly hated, and actually hate things for the sake of which they often, in many cases, risked their health, wasted their money, and brought suffering and sorrow not only on themselves but on those dear to them.

Papini is right. The Greek word rendered "do penance" in the Catholic Bible does signify "the transformation of the soul," and the first step is for the man to cease to do evil before learning to do well. Jesus came to deliver His people FROM their sins—not IN them. And if the priests of Rome had for the last 1,200 years not only proclaimed that message but afforded object-lessons of the glorious fact, the whole world would, long ere this, be full of the knowledge of the Lord. (It must be remembered that it was only in the seventh century that the successor of Gregory the Great asserted himself as Universal Bishop.

The real way of salvation is: 1. Go to Christ Himself—not to any man or any Church. 2. Go in the spirit of true repentance—the determination with all your will-power, not to any more in the future do anything that your own conscience tells you is wrong. (This, of course, is quite a different thing from merely "being sorry.") 3. Approaching Christ with that determination, confess yourself a sinner, asking pardon for all the sins of the past, and deliverance from the dominion of sin in the future. 4. Believe that He hears you, and answers you, relying on His promise not to "cast out" any sinner who seeks forgiveness at His hands. In many cases the individual experiences a sense of forgiveness of sin and acceptance with God immediately, just as Christian in Bunyan's "Pilgrim's Progress" was instantly relieved of his burden when it fell from his back and fell into "the sepulcher" when he came in sight of the Cross. But even if this should not be your lot, keep on believing and praying to Christ for His divine aid, until the feelings of peace and joy come to you.

The sort of religion the Canon condemns is that of our Lord Himself, and of the apostles and of the New Testament, and it is as much the power of God

unto salvation as it was for 600 years before the Roman Church—as such—came into existence.

According to St. Peter, if you have not experienced the transformation described in his verses quoted above, you are still in "darkness." It will be the part of wisdom for you to take the first step to pass out of darkness into God's "marvellous light."

POPE PIUS XI—GLOBE TROTTER?

The New York "Herald Tribune," February 11, contained a London despatch quoting a statement from the London "Morning Post" saying that it was understood in Catholic circles in Britain that there was a likelihood of a Concordat being shortly reached between the Vatican and Mussolini, after which the Pope would make a tour of the world. As might be expected it was promptly denied.

On October 11, 1891, Father McGlynn, who had got into serious trouble with the Vatican over his stand on behalf of American public schools against Papalist parochial schools, said that the time might come when "we will have a democratic Pope who would walk down Broadway with a stove pipe hat on his head."

While it is almost impossible to imagine Pope Pius XI leaving the Vatican, one is reminded of one part of the interview between Manuel and Pope Leo XIII in "The Master Christian" some paragraphs of which (p. 419) read thus:

With a strong effort the Pope raised himself and looked into the pleading Angel-face. With his sudden movement Gherardi and Moretti also stirred from their frozen attitudes of

speechless amazement, and would have approached, but that the Pope signed them away with so fierce and impatient a gesture that they shrank back appalled. And still he gazed at Manuel as if his very soul were passing through his eyes.

"Come out with you!" he said in a hoarse, faint whisper. "Come out with you!"

"Yes, come out with me!" repeated Manuel, his accents vibrating with a strange compelling sweetness. "Come out and see the poor lying at the great gates of St. Peter's—the lame, the halt, the blind—come and heal them by a touch, a prayer! You can, you must, you shall heal them!—if you will! Pour money into the thin hands of the starving! Come with me into the miserable places of the world—come and give comfort! . . . Your mission is to comfort, not to condemn! You need no throne! You want no kingdom!—no settled place—no temporal power! Enough for you to work and live as the poorest of all Christ's ministers—without pomp, without ostentation or public ceremonial, but simply clothed in pure holiness! So shall God love you more!"

WHITEWASHING POPE ALEXANDER VI

A clipping from "The New York Sun," February 14th, about the "Borgia who became Pope" contains a review of a book entitled: "Material for a History of Pope Alexander VI, his relatives and his time," by Peter De Roos. The review was written by Father John J. Wynne.

The audacity of both the writer and the reviewer surpasses in my opinion anything previously attempted in the subtle work of the perversion of history. Compared with this effort all previous attempts of whitewashing are trifling. Attempts have recently been made to "whitewash" many of the notoriously wicked persons in history. Even Lucrezia and the Emperor Nero found apologists in these latter days. But never before has anybody tried to make Alexander VI a presentable figure.

Even the best scholars of the Roman Church in the field of history, like Cesare Canti, Alzog and Pastor concur in the admission that the morally monstrous figure of Pope Alexander VI could never be rehabilitated.

The archives of the Vatican, the Biblioteca of Brera of Milan, the public Library of Barcelona in Spain possess numerous documents and personal letters of Alexander VI, which contain the absolute evidence of this incarnation of iniquity. He seems to have excelled all his rivals in the realms of immorality, villainy, debauchery and cruelty. The Catholic historian Sammazarius compared Alexander VI to Nero, Caligula and Heliogabalus, and Alexander Pope, the English Catholic poet in his cele-

brated essay "On Man" likened Borgia to Catiline.

This Pope, according to Pastor, Roman Catholic historian, was impelled to measureless excess by vanity, ambition, covetousness and sensuality. "Rome, under his administration and by his example became the sink of filthiness, the headquarters of atrocities, and the hotbed of prostitution, murder and robbery." Page 935.

He formed an illicit connection with a widow who resided at Rome. His licentiousness after the widow's death drove him in the arms of her daughter, the notorious and infamous Vanozza. His daughter Lucrezia and son Cesare equalled each other in cruelty and immorality." Pontanus in Bruy IV : 280.

"Alexander had a family of spurious children and for the aggrandizement of these illegitimate children he exposed to sale all things sacred and profane." Lobbe XIX : 523.

Similar quotations from reliable historians could be multiplied to show that never before were any historians to be found who even attempted to whitewash Alexander VI.

But listen now to the description of the Borgia by this Jesuitical writer, Peter De Roos: "Instead of the monster he has been depicted, Roderic De Borgia was a man of singular attainments, handsome and courtly in manner, well versed in law, well read in theology and literature, fond of art, a musician, patient with his enemies . . . His judicial habit accounts for his *forbearance with Savonarola* and others who abused and slandered him. He was not to blame for favoring his relatives."

And Papalist apologists call this writing history! This shameless falsification is praised to the sky by the wily editor of the Catholic Encyclopedia, Rev. John J. Wynne!

One must presume these men to have seen, for instance, the letters written by Alexander to the Signoria of Firenze, by which the cruel Pope was always intriguing for and demanding the destruction of the heroic monk Savonarola.

This travesty of historical truth shows clearly that these priestly writers intend to defend their church and the Popes at all cost without regard to the means they employ.

This book serves as an indicator of the widespread conspiracy which has been formed in late years to falsify history in the attempt to destroy everything that tells unpleasant truths about the Church and its high priests.

This kind of work might well be encouraged by "The Catholic Truth Society," but all men seeking only for the real historical truth ought to make vigorous protest. Falsehood and deceit enslave the heart and keep the minds in darkness. And it is only by means of the truth that the people can be made free from a system of darkness and intellectual slavery.

A. M.

THE FRANCISCANS AND MARIOLATRY

The chief contribution of the Franciscans to theology was the accentuation and development of the worship of the Virgin, and promotion of belief in the fable of her having been

immaculately conceived. Bonaventura (died 1274), "the Seraphic Doctor," was the greatest theologian of the Franciscans, and perhaps, with the exception of Thomas Aquinas, the greatest theologian of the Middle Ages. He compiled the "Psalter of the Blessed Virgin," in which the Psalms are parodied into hymns of praise addressed to the Virgin, and the same is done with canticles like the Te Deum and even the Athanasian Creed itself.

The character of Bonaventure's book may be gathered from a few specimens. Psalm xxxi., "In thee, O Lady, have I trusted, let me not be confounded for ever. . . . Into thy hands, O Lady, I command my spirit, my whole life and my last day." Psalm xxxii., "Blessed are those whose hearts love thee, O Virgin Mary; their sins shall be mercifully blotted out by thee." Psalm xciv., "The Lord is a God of vengeance; but thou, O Mother of mercy, inclinest to be merciful." Psalm cxxx., "Out of the depths have I called unto thee, O Lady; O Lady, hear my voice." Psalm cxlviii., "Praise our Lady of Heaven; glorify her in the highest. Praise her all ye men and cattle, ye birds of the heavens and fishes of the sea. Praise her sun and moon," and so on, till the end of the Psalms with "Let everything that hath breath, praise our Lady." Her "Te Deum" opens, "We praise thee, Mother of God; we acknowledge thee, Mary the Virgin. All the earth doth worship thee, Spouse of the Eternal Father."— "Church Intelligencer," London, Jan. 1925.

JERUSALEM RECOGNIZES FOUR POPES

No wonder the Vatican Pope does not like conditions in Palestine under the British mandate. His idea of "religious liberty" and "toleration" is to be given the "highest place in the synagogue" at all times and everywhere—outside Italy as well as within. "The Boston Transcript," March 7, contains a portrait of Mar Ishai Shimun, "the youngest pope in the world." Patriarch of the Nestorian and Assyrian Church—"one of the oldest Christian sects in the world." If so, it probably antedates the Roman Church by several centuries. This pope is only sixteen years old, and succeeded his brother in office upon the death of the latter. His followers live mostly in Persia and Russia. His patriarchal seat is Qudsania, in the Caucasus Mountains. It was destroyed by the Turks during the war and many inhabitants massacred. Those who escaped, including the present patriarch, were led inside the British lines at Mosul by Near East Relief representatives, under the command of Dr. Shedd, brother-in-law of the Secretary of the Navy.

Four different popes are recognized in Jerusalem—the Patriarch of the Greek Church in Constantinople, the Armenian Patriarch in Erivan, the head of the Roman Catholic Church in Rome, and this lad, the Nestorian Patriarch of Persia. During the fifth century the Nestorian Church was the most powerful Christian body in the world, and monuments of its widespread missionary activity have been found in all parts of Asia.

In "The Catholic News," February 21, Father Yarwood is quoted as saying that "two branches of the hierarchy owed their institution to Our Lord and Saviour Himself, namely, the Papacy and the Episcopacy," and saying, after quoting the well-known passage, "Thou art Peter, and upon this rock, etc., He established the Papacy as we have it to-day." Leaving out the fact that Gregory the Great denounced the application of the title of Universal Bishop by any man as late as the seventh century, it is not without significance that an appendix to the "Life of Pope Leo XIII," by Rev. James F. Talbot, D. D., consisting of a list of the Popes is preceded by a note which begins thus: "The rise of the Pontificate of Rome as a temporal power dates from the year 755, when Pepin, King of the Franks, granted to Pope Stefano III the exarchate of Ravenna." From which it is evident that the Roman Church is the youngest of the four the Popes of which are recognized in Jerusalem.

The "Tablet" March 14, contained a despatch from Jerusalem saying that the Greek Patriarchs, Photius of Alexandria, Damianos of Jerusalem, and Gregorius of Antioch, are considering transfer of the See of the supreme authority of Orthodoxy from Constantinople to Jerusalem. If the plan should be realized, it would have great religious and political consequences, not only in the Holy Places, but also in relation to all the Christian dissident churches in the East.

AN IMPOSSIBLE "CONFERENCE"

Our attention has been called to the pious desire manifested by "The Christian Work," January 3, for a conference between some of the outstanding leaders of both the Protestant and Catholic communions." We say, with all due respect for this fine publication and for the writer of the paragraph in question, that the suggestion is simply absurd, and that no satisfactory results can ever be achieved by any such meeting either in America or anywhere else.

The positions occupied for several centuries by the Protestant Churches on the one hand, and by the Roman Church on the other, are antagonistic beyond possibility of reconciliation. There is no ground even for a compromise. Even if Protestantism for the sake of so-called "unity" should make some concessions, Romanism could not accept any common ground for action either in respect of lines of faith or policies of government.

The Malines "Conferences" are of such recent date that no intelligent reader could forget the peculiar lessons derived from the unfortunate attempt in the very direction indicated by "Christian Work." The Anglicans, led by Lord Halifax, were "trying to learn through a formidable mechanism, what they could easily learn from a penny catechism," said Father Keating, S. J., in the London "Month" for February.

It seems strange that well-educated Protestants do not appear to know that the Roman Church claims to be the one and only organization author-

ized by Jesus Christ to guide, instruct, and rule the souls of men, and that it will never relinquish the smallest particle of its claims, or admit that its commission in the earth can be shared by any other ecclesiastical organization.

True Protestants have no terms to offer, but rightly require unqualified and unreserved submission to the Word of God as it is contained in the Bible. On the other hand, it is a matter of common knowledge that Rome has made the Bible subservient to what it calls "tradition," making the authority of the Church, according to Roman teaching superior to that of the Bible.

Much harm is created among certain classes of both Protestants and Catholics by the belief that some American and British leaders of Protestantism desire "reunion" with Rome.

"Reunion" would mean only one thing: the "absorption" of Protestantism by the Roman Church. Our plain duty is to stand fast on our own position and let Rome know that our churches are always open to any Roman Catholic who wishes to renounce the man-made creed of Rome and accept the Christianity of Jesus.

It is not too much to insist that Protestants should follow the same line of hostile irreconcilability adopted by Roman priests and propagandists. Romanism still teaches that the Pope is the only divinely appointed guardian of the deposit of the truth of God. To the assertion

of this arrogant doctrine Protestantism has only one answer and that is: We flatly deny it, and will never assent to it in any form or degree.

A Papalist declaration on this point appeared in "The Catholic News," March 14, 1925. A despatch from Jerusalem said: The Rt. Rev. Godric Kean, Auxiliary to the Latin Patriarch of Jerusalem, speaking in the Latin Pro-Cathedral on the possible reunion of the Churches emphasized that such reunion is possible only if the Greek or Oriental Schismatics and the Anglicans return to their allegiance to Rome. Since the historic feature of these schisms was separation from Rome the way to repair them is by reunion with Rome.

We are certain that this could not be accepted, even by the liberal and sympathetic writer of "The Christian Work."

A. M.

If some who read the paragraph in question should suggest that the meaning was rather the getting together of individual priests of Rome and Protestant clergymen in an attempt to arrest the awakening of the American people at large to the magnitude of the Papal Peril all the foregoing is equally true—only rather in the "political" sphere than in that of theology. The priests of Rome in their official capacity stand for the supremacy of the alien Roman Canon Law above the Federal laws of the country, and the political pronouncements of Popes Pius IX and Leo XIII as against the Constitution of the United States and the political system of which it forms the founda-

tion. Their mission in life is to destroy every form of civil and religious liberty and to bring the whole nation under the despotism of the Pope "now gloriously reigning."

A great source of weakness on the part of many who are alive to the menace of Papalism is that while they know a good deal about what Rome **does**, they have little knowledge of what Rome **is**. If you increase your knowledge on this latter, you will feel more interest in trying to lead Roman Catholics into "a better way"—the way of salvation.

Want to rob a bank? Send one peseta, 75 centavos to Madrid and get an indulgence issued by Pope Leo XIII in 1899. You will divide with the Church. Of course it is not put just that way, but that is the real sense of it. For facsimile of Indulgence get "Tetzel Redivivus" from this office. Ten cents.

Marc Sangnier? Never heard of him? He was a French Catholic who read his Bible and created a large number of "cercles d'études" to prevent young men—more particularly—from becoming atheists and infidels, and keep them within the Church. But Pope Pius X crushed the whole enterprise. The reason why will be found in "How Pope Pius X Crushed the French Sillon." Ten cents. Can be obtained from our office.

JUNE 28, 1924

In our issue for August, 1924, we hazarded the opinion that subsequent events might show that the day named above indicated the high water mark of the direct exercise of power of the alien Roman hierarchy in the political affairs of the nation. Few of the denominational organs considered the episode worthy of any more space than a passing mention, and none suggested that the editor regarded the event as having any real significance for the nation.

Some of the high priests of Rome, however, had more accurate vision on the subject, and a little before the Presidential election in November, they gave an impressive demonstration of the voting power of the Pope's "subjects" in this country, the alleged purpose of the gathering being proclaimed as one with which any man of ordinary respectability, to say nothing of personal religion, must, perforce, sympathize—namely to protest against profane and blasphemous language.

Tens of thousands of members of Holy Name Societies came from all parts of the country for a huge parade in Washington, at the end of which came an address by President Coolidge. Cardinal O'Connell took the occasion to remind the whole American nation of the fact that Pope Pius XI—now "gloriously reigning"—was "the Chief Shepherd of all Christendom." It must have required great forbearance on his part, seeing that he had been appointed Papal Legate for the occasion, to refrain from inviting President Coolidge to kiss his

ring and do homage to "Our Lord the Pope" for the realm of the United States, as King John did to Pandulph in the thirteenth century when England was a fief of the Holy See.

Yet the papers most directly concerned—the denominational organs—took no notice. Apparently they accepted the utterances of the high priests of Rome at their face value and regarded the whole demonstration as being of a really religious character.

But some of the American "children of this world" have been wiser than the Protestant denominations. They have at least partially sensed the danger confronting the country. They are also taking steps to meet it.

The Madison Square episode revealed something to them that apparently others did not see, and in the "World's Work" for November appeared the first of a series of articles by Gino Speranza entitled: "The Immigration Peril," and some other magazines printed articles that greatly displeased the Papal agents. Then came the letter of Mr. John Jay Chapman to Bishop Lawrence concerning the appointment of a Papal vassal to a place on the Board of Governors of Harvard University. And this issue contains reviews of two books, which while not by any means written against the alien Church whose priests do so much to destroy the liberties of the nation and to create contempt for its laws, show that their authors are awake to some of the indirect forms of the Papal Peril.

"OUR ENGLISH BIBLE"

The sub-title of this excellent book is "The Story of its Growth and Origin," and within its compass of 336 pages are probably packed as many important facts and illuminating comments on the men and the times concerned as could well have been stated. Its value is increased by a chronological table from the year 563 to 1616, and a tabular view of the evolution of the English Bible from 597 to 1893; the table of contents is unusually descriptive, while a bibliography and an index also contribute to make it specially useful to pastors, students and others who may desire special information at short notice. The chapter dealing with the authorization by King Henry VIII of the publication of the Tyndale Bible is interesting in view of the fact that the King was a thorough Roman Catholic in all his religious views, and at no time in his life ever believed one Protestant doctrine. Tyndale was looked upon by him as an arch-heretic, and his initials were printed in conspicuous capitals at the end of the Old Testament. The most ultra-Protestant of all his Prologues, the introduction of the Epistle to the Romans was given in full, and "some, though not many, of the added notes were as ecclesiastically offensive as anything which even the exile (Tyndale) himself, whose pen did not lack pungency, had ever written." However, within twelve months of the martyrdom of its author at Vilvorde the translation which had been denounced, abused and burnt at St. Paul's was now, un-

der its assumed name, formally approved by the King's grace and published, together with Coverdale's Bible under shelter of a royal proclamation and license. The author thinks the simplest explanation of the King's action in this matter was that he "altogether failed to realize the vastness of the issues with which his ecclesiastical policy was confronting the world. So far was he from treating the question of an English Bible with any real religious earnestness that he appears to have viewed it almost exclusively in its bearing on problems of state and in the light therefore of a political shuttle-cock." The chief point of interest for the American people in this matter is that the Authorized Version—the "King James"—contains so much of the Tyndale text and forms of expression. Let anyone "compare the style of the preface with the style of the Authorized Version, and then compare the latter with Tyndale's translation, say, of the Gospels. He will probably be sufficiently satisfied that our Biblical phraseology was, in the main, the inheritance of the revisers, and not their creation." "In point of sheer literary excellence it is indeed hardly conceivable that the Bible of 1611 will ever be surpassed."

The University Presses still sell, year by year, fully ten times as many copies of the Authorized as the Revised version.

"What America Owes to the Reformation." Ten cents from this office.

"AMERICA AND ROMAN CATHOLICISM"

Under the above title, "The Forum" (247 Park Avenue, New York) for March, publishes the first of a series of articles dealing with what is, without doubt, the most powerful enemy with which the American nation is confronted today. This article by Mr. Michael Williams bears the title of "The Roman Catholic Church—an American Institution," one which suggests, at first sight, complete ignorance on the writer's part of what the word "American" really means, in such a connection, for it would be hard to find any two words in our language that express two ideals more directly antagonistic, more irreconcilably hostile, and mutually destructive than that of Papalism and American democracy.

Like most of the other apologists of the Papacy and its works, the writer ignores the fundamentals of Vaticanism, dealing with external features of his Church rather than the principles upon which it works, and he also refers to as facts what many of the "Forum's" readers regard as matters of controversy.

For example he says that "the world history of the last two thousand years" attests that the activities of the Roman Church profoundly affect all forms of the social life of any nation unfortunate enough to be the subject of the malign energy of the Roman hierarchy. Every student of Church history knows that no claim for universal tyranny over the minds and consciences of men was made

by any Bishop of Rome until the seventh century, and that Gregory the Great in the latter part of the sixth, in a letter to the Emperor Maurice, as well as in others to several Patriarchs, "declared that whoever called himself or sought to be called Universal Bishop or Universal Priest, was the likeness, the precursor and the preparer for Anti-christ. The letter was written because John the Faster, Patriarch of Constantinople, had arrogated to himself the title of Universal Bishop. But this title was assumed by Gregory's successor.

Reference is made to the "growth" of the Roman Church in this country from 20,000 in 1776 to 18,000,000 now, as if it were the result of spiritual missionary effort; whereas we all know that the increase (which is quite a different thing from growth) has been largely due to the immigration of Catholics from Europe in such numbers, and of such an unassimilable general character, that Congress has only just passed a law to restrict their numbers. And how far they represent an "American institution" can be gathered from Gino Speranza's articles in "The World's Work" the first of which appeared in the issue for Nov., 1924.

With the statement that the Roman Church has exerted a fundamental and profound influence on all American institutions "and upon the American ethos itself" is undoubtedly true, and it is equally true that that influence, in certain directions has

been distinctively evil. Three evils can be mentioned as having been greatly increased by the priests and membership of this alien Church: 1. Gambling; 2. Sabbath desecration; 3. Contempt for law. It is not contended that Vatican agents introduced these evils, but they have always by example and not infrequently by precept encouraged their practice. Gambling appears to be an essential part of ecclesiastical practice for raising money for any and every conceivable purpose, from building a church down to helping a local center for "social" work. In respect of Sabbath desecration, the evil influence of Catholic practice has extended beyond the encouragement of those professing no religion, but into the membership of evangelical churches themselves. Not a few of these, which used to have morning and evening services and Sunday School in the afternoon, now have the latter in the morning, and have either discontinued the evening service or reduced it to comparatively little importance. The apparent idea underlying this practice seems to be to imitate the practice of the alien Roman Church; which, while demanding attendance at mass in the morning under pain of mortal sin, permits any and all forms of pleasure the rest of the day—not excluding athletic and sporting events in public places. Even the children are educated in Sabbath desecration. Not long since the Pershing Field in Jersey City was the scene of a series of athletic contests between the children of parochial schools, hundreds of

boys and girls certainly under 16 years of age being present either as players or spectators. And this in spite of the fact that in the Catholic Bible the commandment of the Decalogue with regard to the Sabbath goes into as much detail as to its observance as does the King James Version. Thus, in practice, is the Word of God made of none effect.

And the influence for evil in respect of defiance of law has been even far more extensive and widespread. And thus not only in respect of State and city laws as to gambling, but in respect of other things. Up to about thirty years ago, the liquor traffic in this country might almost be called an annex to the Church itself. And it was the defiance of local city and State laws in individual communities that finally led to the adoption of the Eighteenth Amendment. And since the passing of the Amendment and of the Volstead Act for its enforcement, priests, press and people have (with enough individual exceptions to prove the rule) been openly and continuously opposed to its enforcement. Furthermore, they have the support of Pope Leo XIII himself in their attitude, for he says in the Encyclical "Immortale Dei": "Just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it" (Grt. Ency. Lett. pp. 112-113). This is, of course, good Papalism, but is diametrically opposed to the American conception of

good citizenship, which is the obedience of every man to the law, duly enacted, whether he likes it or not. If any man disapproves of any law ways are provided by which he can labor to get it changed, but real Americanism demands that until it is changed, he must obey it. To say that any Church which officially teaches its membership that they can, with its approval, obey such national laws as it approves and disobey such as they dislike, is an American institution is to trifle with the facts of the case.

In so far as Mr. Williams's statements about the ignorance of Catholics as to the cause of the movements to exclude them from public office are taken at their face value, one must suppose that the Roman hierarchy keeps from them the knowledge of such official documents as "Quanta Cura" of Pope Pius IX, "Immortale Dei" of Pope Leo XIII, and "Pascendi" of Pope Pius X, to say nothing of "In Coena Domini" of Pope Pius V, and "Unam Sanctam" of Pope Boniface VIII. In our opinion these documents alone afford "material sufficiently definite to construct and maintain a worth-while argument against" the Roman Church in this country in respect to its antagonism to American institutions.

There is much truth in what this writer says about the energy that is being put forth by both priests and laymen to strengthen the power of the Church, and we only hope that his words will act as an alarm-clock to wake up some sleeping so-called "Protestants" to the real menace of

the Papal Peril, before their civil and religious liberties are destroyed, as these have been in every country in proportion to the influence and power of the Vatican army of occupation.

We have only to look at Germany and Holland and England itself to see abundant evidence that God will not do anything for any Protestant nation that it can do for itself; and if they do not make proper use of the spiritual light and liberty that was bestowed upon them by the Reformation, they will have nobody to blame if they lose those blessings at the hands of those from whom their forefathers were delivered by the blood of the martyrs as well as by the circulation of the Bible among the people.

Again. No Church whose representatives labor to break down the essentially American principle of Separation of Church and State has any right to be called an "American institution." Yet in many cities and States large sums of money are paid for the maintenance of Papalist sectarian institutions by unscrupulous and time-serving politicians—not infrequently on the ground that the city or the State cannot "get the particular "service" rendered performed elsewhere except at greater expense.

It must never be forgotten that the Roman Church governs by force—moral, spiritual and physical. It governs its own membership by compulsion and fear. Let a Catholic marry a Protestant and have the service performed in a Protestant Church, and he automatically becomes an outcast—and will be lucky

if no attempt is made to destroy his livelihood—if not his life.

A recent concrete example is the infamous Walker bill passed by the New York Legislature a few months ago. The purpose of this bill is to afford legal facilities for destroying the livelihood of members of the Ku Klux Klan by means of the boycott and other forms of persecution of in-

dividuals. In other words an up-to-date establishment of a form of the Inquisition.

The whole article is well worth the serious attention of every Protestant individual, church and patriotic organization for the huge proportions of the Papal Peril are at least partially set forth by an accredited Papalist agent himself.

ONE EXPLANATION OF PROTESTANT SPEECHLESSNESS

In "Our English Bible," by H. W. Hoare, late of Balliol College, Oxford, he says, concerning the seventeenth century in England: "Then the civilization of England was saturated with religion. Now it is saturated with evolution. Then it was, so to speak, face to face with the Creator. Now it is immersed in the study of His creation. Then everyone talked and thought theology. Now everyone talks and thinks science. We wear, for general purposes, the conventional garb of Christianity, and in our sympathetic instincts and humanitarian morals there breathes a true Christian spirit; but we take our dogmas, so far as we take any at all, rather from the pulpits of science than from those of theology; while between our everyday modes of thought, belief and expression, and those of an orthodox text-book, there would appear to be no inconsiderable contrast." In other words, in England—and it is measurably true here—"religion," such as it is, is of the head instead

of the heart—and is, therefore, in practise, next to no religion at all, for it is as impossible now as it ever was, by understanding to find out God. This also, in so far as it is true, helps to explain the success of the Papalist campaign to enmesh the English people again in the superstitions of Rome. No amount of "evolution" or "science" can satisfy the really religious instinct and longing after God that exists in every man's breast, and when a man has proved the failure of an intellectual belief to deliver him from the consciousness of sin, and he knows nothing of the power of Christ to save from sin, he is liable to fall a prey to the sophistries of any religious system that promises, however falsely, to give peace to his soul. And if he knows nothing of the real true Gospel of Christ, he is without any equipment to combat either the pretensions or the aggressions of the alien church that has dotted the whole land with memorials of martyrs for the cause of Christ.

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